

The University of Chicago

THE INFLUENCE OF THE ROMAN
FARMER'S DICTION UPON THE
LITERARY LANGUAGE

A PART OF A DISSERTATION SUBMITTED
TO THE FACULTY OF THE DIVISION OF
THE HUMANITIES IN CANDIDACY FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF LINGUISTICS

1936

By
HARTLEY HOWARD

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PREFACE

Whatever value there may be in this thesis is largely the result of the many well-taken criticisms and valuable suggestions of Prof. H. W. Prescott and Prof. L. Bloomfield, who have both read it from time to time during its composition, and I hereby thank them both for their patience and courtesy. I also thank Prof. C. D. Buck, who helped suggest the subject originally, and who made several suggestions of value during its early stages.

The abbreviations used in the references to Latin authors are mostly adopted from Lewis and Short, A Latin Dictionary, or from the Thesaurus Linguae Latinae; any others are obvious. Most of the references I have verified from the most recent editions available or from those usually accepted as the best. A few quotations, the complete texts of which were not, or not readily, available to me, have been copied from the Thesaurus: these are distinguished by a prefixed asterisk.

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INTRODUCTION

Many technical terms relating to farming were used metaphorically by the Romans of all periods. However, many other such terms were never, to our knowledge, used in a metaphorical sense; consequently, the list of words here treated is not a complete vocabulary of agricultural terms. An exhaustive treatment of the entire vocabulary of farming in all its ramifications would require at least a complete Thesaurus Linguae Latinae and hence is a task beyond the limits of this thesis.

The study has been confined to the purely Latin vocabulary of the three major fields into which Roman farming may be divided: Agriculture in the strict sense of the word, Horticulture and Arboriculture, and Animal-husbandry. Even within these three fields some words are omitted, either because there is doubt as to their etymology or their earlier meaning, or because there is doubt whether their original meaning was restricted to agriculture, or because their meaning was so wide that they cannot strictly be called technical terms.

Loan words, proper names, and names of specific plants and trees are omitted.

By the metaphorical use of a word I mean the occasional use of a word in place of another to suggest a similarity between the meanings of the two words, e.g. vomer was used metaphorically to denote a stylus.

Following Strong's¹ translations of the German terms used by Paul,² the signification or meaning of a word may be distinguished as usual or occasional: by usual signification is meant the entire contents of the conception bound up in a given word; by occasional signification is meant the contents of the conception

¹H. A. Strong, Principles of the History of Language, translated from the Second Edition of the German (London, 1891). Although the 2d ed. of the German has been superseded by a 5th ed. that is preferable for subject matter, the terminology is the same in all the editions, and for this, Strong's translations are still useful, even though his text has been out-dated.

²H. Paul, Prinzipien der Sprachgeschichte (5th ed.; Halle, 1920).

which the speaker, in speaking the word, connected therewith, and which he expected the hearer to connect with it likewise.

I use denote, signify, and mean as synonymous terms, and similarly, their corresponding derivatives. By connote is meant to suggest, to mean along with, or in addition to, the original and usual signification; the corresponding noun is connotation.

Two other definitions are conveniently placed here: by synecdoche is meant the figure of speech also described as pars pro toto whereby a word which usually denotes a part of an object is used occasionally to denote the whole of that object, e.g. vomer was used by synecdoche to denote a plow; by metonymy is meant the use of a word in place of another that it suggests, e.g. vomer was used by metonymy, in the phrase vomeri cura, to denote agriculture.

Some of the metaphorical usages occur only in poetry; others occur only in Late, or in Church, Latin. In fact, in Late Latin, and even more in Church Latin, there was an increasing tendency to employ agricultural terms metaphorically. In the Christian writers, this tendency may be the result of the example set by Jesus in His frequent use of agricultural parables and metaphors. Many of the metaphorical usages, however, occur more frequently in their metaphorical than in their literal (that is, their usual) sense. Lastly, a few words that etymologically belong with farming terms occur, in our texts, only in a metaphorical sense.

These metaphorical usages may also be distinguished as those which were employed in the spoken, as well as in the written, language (which are of the greater interest), and those which were used only once, or rarely, in literature, for stylistic effect. It is, of course, impossible to make so sharp a distinction in every case: I have, however, prefixed an asterisk to those few meanings which seem to me fairly certainly, from the rarity of their occurrences or from the forced nature of the metaphor involved, to have been only literary metaphors. Otherwise, I have not distinguished between the two classes.

The words will be arranged under the three headings Agriculture, Horticulture and Arboriculture, and Animal-husbandry. Under each heading the words will be grouped as nearly as possible according to the natural sequence of the various processes involved. Within each group, all the words will be treated more or

less concurrently, according to their varying significations.

Wherever it is deemed fitting, one or more quotations will be subjoined. Those words, however, of which a full treatment is given in the Thesaurus will be treated rather summarily; those not yet found in the Thesaurus will be discussed at greater length with greater wealth of illustration. But as a limitation to this last statement, the range of Latin texts to be considered with regard to the uses of words not in the Thesaurus will, from practical considerations, be limited mainly to that period closed roughly by the death of St. Augustine in 430 A.D.



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PART I

AGRICULTURE

Agricolor, a denominative verb formed from agricola, signified to cultivate land, pursue agriculture. It occurs rarely, and only in Late Latin. It occurs once in a passage where it describes metaphorically *the cultivation of people by Christianity in temporal life.¹

Agricultura, which is better written separately agri cultura, denoted literally agriculture. It occurs once in a passage where it denotes metaphorically *the Christian congregation.²

Agricultor, also better written separately agri cultor, denoted literally an agriculturist, a farmer, husbandman. It is rare in the Classical period. It was used occasionally by the Christian writers to describe *the Deity,³ who watches over His people as a farmer watches over his crops, or, at other times, to describe simply *a leader of the church.⁴

Arista denoted literally the awn or beard of grain.⁵ Then, by successive extensions of meaning, it was used to denote, first, the ear itself (in this sense it was used not only of grain but

¹Aug. Gen. ad Litt. 9, 16, 29 (M. 34 p. 405): "Homines quemadmodum operentur in hac terra novimus; quemadmodum autem angeli in hoc mundo quodammodo agricolentur, non utique novimus."

²Vulg. 1. Cor. 3, 9: "Dei enim sumus adiutores; Dei agricultura estis, Dei aedificatio estis. Hieronymus referred thrice to this passage, paraphrasing and explaining it thus: Huius terrae cultores et agricolae, Apostoli sunt" (Epist. 129, 2. M. 22 p. 1102), and "Et quia iuxta apostolum Paulum non solum Dei aedificatio sumus, sed et agricultura, quam imitantes haeretici suffodiuntur et eradicantur ab Ieremia" (in Is. 5, 10. M. 24 p. 81 B).

³*Itala Ioh. 15, 1: "Ego sum vitis vera et pater meus agricultor est." The Vulgate has here agricola.

⁴Zeno tract. 2, 27, 1: "Heic mihi, rustico vestro, beatissimi ignoscite agricultores."

⁵Varr. R. R. 1, 48, 1 and 3: "In segetibus . . . frumentum quo culmus extulit, spica, ea quae mutilata non est, in hordeo et tritico, tria habet continentia, granum, glumam, aristam . . . granum dictum quod est intimum soldum; gluma qui est folliculus eius; arista quae ut acus tenuis longa eminet e gluma, proinde ut grani apex sit gluma et arista. . . . spica mutila dicitur, quae non habet aristam: ea enim quasi cornua sunt spicarum." Cic. Sen. 15, 51: [Semen] fundit frugem spici ordine structam et contra avium minorum morsus munitur vallo aristarum."

of other plants also,⁶ and mostly in the plural or in the singular in a collective sense); then, grain collectively;⁷ then, the harvest;⁸ and finally, *a summer or year.⁹

In its occasional signification of grain, it was extended occasionally still further to denote a grain field.¹⁰

From the appearance of the awn or beard, the word arista was used metaphorically to describe the bristling hairs on the body,¹¹ or, again, the bones of a fish.¹²

Somewhat the reverse development occurred in the case of seges, which denoted usually a grain field and then, in a wider sense, a field in general, ground, soil. In this latter signification it was occasionally used metaphorically.¹³ Occasionally

⁶Col. 10, 311:

"... cum maturis flavebit messis aristis."
Plin. N. H. 12 § 42: "Cacumina [nardi] in aristas se spargunt."
In the following passage (Val. Fl. 7, 365) it denotes a plant in general:

"Prima Hecate Stygiis duratam fontibus harpen
Intulit et validas scopulis effodit aristas."

⁷Claud. Laud. Stil. 2, 393:

"Nec prius auditas Rhodanus iam donat aristas."

⁸Sen. Tro. 76:

"... Sigeis
Trepidus campis decumas secuit
Messor aristas. . . ."

⁹Ennod. Carm. 2, 1, 15:

"Bis denas hiemes, totidem transcendit aristas."

¹⁰Claud. B. Gild. 150:

"... pulsus dominantur aristis
Dipsades. . . ."

¹¹Pers. 3, 115:

"Alges, cum excussit membris timor albus aristas,"
where the *Scholiast says: "... aristas pro pilis posuit."
Compare plantaria.

¹²Aus. Eidyll. 10, 86 (Sch. XVIII, 2):

"Squameus herbosas capito inter lucet harenas
Viscere praetenero, fartim congestus aristis."

Greg. Tur. Mart. 3, 1: "Una mihi ex aristis piscis
adhaesit in gutture."

¹³Cic. Mil. 13, 35: "Quid enim odisset Clodium Milo,
segetem ac materiem suae gloriae, praeter hoc ?" In a
comic sense, Plaut. Aul. 45:

"Tibi ego rationem reddam, stimulorum seges?"
where Nonius' comment is (395, 20): ". . . . id est, in qua stimuli
seri possunt."

its signification was narrowed from grain field to the standing grain, growing grain, grain-crop (denoted at other times by sata, the neuter plural of the past participle of sero to sow), and then again extended to denote any sort of crop.¹⁴ In this signification of crop, it was used metaphorically, in poetry, to denote a multitude of men or things crowded together, bristling. Regarding men, it was used especially of the armed warriors that sprang from the sown teeth of the dragon.¹⁵ Regarding things, it was used on different occasions of weapons,¹⁶ of the quills of a porcupine,¹⁷ of the pipes of a water-organ,¹⁸ of kisses.¹⁹

From another point of view, it was used metaphorically of abstract things to denote fruit, produce, result, profit.²⁰

Frit occurs twice only, and the form of the word is such that Walde²¹ thinks the texts in which it occurs are corrupt. However that may be, he suggests that frit is to be related to frio and that it accordingly denoted originally that which may be finely ground. Varro defines it merely as a part of an ear of grain.²²

¹⁴Col. 2, 14, 3: "Sed omni solo, quod praedictorum leguminum segetibus fatiscit, una praesens medicina est, ut stercore adiuves."

¹⁵Ov. M. 3, 110:

"Spargit humi iussos, mortalia semina, dentes.

: : : : crescitque segēs clipeata virorum."

So also in Ov. M. 7, 30 and Her. 12, 59.

¹⁶Verg. A. 3, 46:

"[Polydorum] hic confixum ferrea textit

Telorum segēs et iaculis increvit acutis."

So also in Id. A. 7, 526 and 12, 663; and in Claud. Rufin. 2, 391 and III Cons. Hon. 135.

¹⁷Claud. Eidyll. 2, 12.

¹⁸Claud. Cons. Mall. Theod. 317.

¹⁹Cat. 48, 6: "Segēs osculationis."

²⁰Ov. P. 4, 2, 12:

"Fertile pectus habes, interque Heliconā colentes

Uberius nulli provenit ista segēs."

Prud. Ham. 258:

"Inde segēs scelerum, radix et sola malorum."

²¹Here and elsewhere, the reference is to A. Walde, Lateinisches Etymologisches Wörterbuch (2d ed.; Heidelberg, 1910); first 8 fasc. of 3d ed. 1930 ff.

²²Varr. R. R. 1, 48, 3: "Illud . . . summa in spica iam matura, quod est minus quam granum, vocatur frit."

It occurs once in Plautus²³ with the connotation of something almost, if not entirely, imperceptible.

Aro meant literally to plow; exaro, to plow up, plow up out of the earth; inaro, to plow in, cover by plowing.

Sulco, a denominative from sulcus, meant literally to furrow, cut furrows through. By the writers on agriculture this was considered an operation distinct from that denoted by aro. Aro apparently denoted the whole process of plowing, which might be subdivided into a series of operations, each designated by its proper technical name.²⁴

It is difficult to decide what each of these and other technical terms originally meant. The fact that Varro and other writers had to define certain of them would seem to indicate that those terms were becoming obsolete, their place having been taken, presumably, by newer terms. Also, the fact that what was at first only an occasional, metaphorical signification became the more usual one, while the signification that originally was the usual

²³Plaut. Most. 595:

"Non dat, non debet. :: non debet? :: ne frit quidem."

One may compare with this use of frit a similar use of floccus: floccus, which literally denoted a lock or flock of wool, either directly from a sheep^a or from woolen cloth,^b was used, usually in the phrase flocci facere (occasionally flocci aestimare) and usually with a negative, to connote something of some, but of small, value,^c and then, still more emphatic, something of small, and almost of no, value.^d (Floccus was also used occasionally to denote vegetable fibres resembling wool.^e)

a) Plin. N. H. 10 § 92: "[Hirundines] nidum mollibus plumis floccisque consternunt tepefaciendis ovis."

b) Cels. 2, 6: "[Aegrotus] manibus . . . in veste floccos legit fimbriasve diducit."

c) Plaut. Cas. 332:

"Tu istos minutos cave deos flocci feceris."

id. Rud. 782:

"Ego quae tu loquere flocci non facio."

Cic. Att. 13, 50, 3: "Prorsus aveo scire, nec tamen flocci facio."

d) Plaut. Epid. 348:

"Dum tibi ego placeam . . . meum tergum flocci facio."

*Cato Orig. Frag. 8, 2: "Rumorem, famam flocci fecit."

e) Plin. N. H. 16 § 28: "Nascuntur in [robore] . . . pilulae . . . intus habentes floccos mollis."

²⁴Varr. R. R. 1, 29, 2: "Terram cum primum arant, proscindere appellant, cum iterum, offringere dicunt, quod prima aratione glabrae grandes solent excitari. . . . Tertio cum arant iacto semine, boves librare dicuntur, id est cum tabellis additis ad vomerem simul et satum frumentum operiunt in porcis et sulcant fossas, quo pluvia aqua delabatur." Id. ib. 1, 37, 4: "Ad alia . . . aut repastinandum aut sulcandum, ut si arbutum aut pomarium facere velis; ad alia arandum aut fodiendum, ut si segetes instituas."

one was almost or entirely lost, would point to the same conclusion. Compare the quotations given under sulcus and deliro.

Since sulco seems to have described an operation embraced in the process denoted by the more comprehensive term liro, it may be that sulco, at least in urban literature, came to be associated with the whole operation of harrowing or furrowing, and supplanted liro in its technical sense. Such a confusion would account for the rarity of liro in its literal sense and the frequent occurrence of sulco in poetry and later prose. Further, sulco seems frequently to have been used in poetry as merely a convenient synonym for aro.

Sulcus is defined as denoting the furrow drawn by a plow,²⁵ although sulcare, as noted above, seems to have denoted an operation posterior to that of plowing. The explanation is, perhaps, that the drawing of furrows attends both the plowing and the harrowing. The second definition given by Festus²⁶ can be reconciled with the first by assuming that the trench was merely a special kind of furrow.

Aro was occasionally used in an extended sense to signify to cultivate land, pursue husbandry, live by husbandry. It was used in this sense especially of cultivating land in the provinces.²⁷ From this signification it was extended still further to mean to acquire by tillage, gain by agriculture.²⁸ Similarly, exaro was occasionally used to signify to produce from the earth by tillage, to raise.²⁹

²⁵Fest. p. 302 M.: "Sulci appellantur, qua aratrum ducitur, vel sationis faciendae causa . . . ; vel fossura rectis lateribus, ubi arbores serantur: fulmen quoque, qua eius vestigium, similiter appellatur." Varr. R. R. 1, 29, 3: "Qua aratrum vomere lacunam striam fecit, sulcus vocatur. Quod est inter duos sulcos elata terra dicitur porca." Col. 2, 4, 8: "Liras . . . rustici vocant easdem porcas, cum sic aratum est, ut inter duos latius distantes sulcos medius cumulus siccum sedem frumentis praebeat."

²⁶See n. 25 above. See also Appendix I.

²⁷Cic. Verr. 2, 3, 5, 11: "[Cives Romani] qui arant in Sicilia."

²⁸Hor. C. 3, 16, 26:
"Contemptae dominus splendidior rei,
Quam si quidquid arat inpiger Apulus
Occultare meis diceret horreis."

²⁹Cic. Verr. 2, 5, 38, 99: "[Siculi] quorum patres tantum labore suo frumenti exarabant, ut"

Sulco occurs once in a passage in Silius Italicus³⁰ where it is almost a synonym for habito, *to inhabit.

Sulcus was occasionally transferred from the product to the process and so denoted a plowing or harrowing.³¹

Aro and sulco were both used in a wider sense to describe the act of furrowing the earth with an instrument other than a plow or harrow.³² In the same vein, sulcus described a rut, a track.³³ Sulcator, which denoted literally one who draws furrows, a furrower, and hence a plower, and which is rather rare (occurring only in past-Augustan poetry), was used by Lucan³⁴ of a river *that furrowed the sand.

The picture of a plow furrowing the earth led to the use of aro, peraro (which literally would have meant to plow through the earth, but which occurs only with metaphorical significations), and sulco to describe the action of a ship plowing (through) or furrowing the waves.³⁵ Similarly, sulcus was occasionally used in poetry to describe the wake of a vessel, and sulcator, to describe *one who sails over, traverses the sea.

Sulco was also used occasionally to describe the cleaving of a path through the air;³⁶ and sulcus was used to describe the path cleft, especially the path or trail of a star, meteor, or comet.³⁷

³⁰Sil. 8, 394:

"Qufs
Hernica . . . impresso raduntur vomere saxa
Qufs putri pinguis sulcaris Anagnia gleba."

³¹Col. 2, 9, 15: "[Hordeum] altero sulco seminari debet."

³²Plin. N. H. 32 § 11: "Lupum . . . harenas arare cauda."

³³Claud. Cons. Prob. & Olybr. 102:

" . . . cursu . . . rotarum
Saucia dividuis clarescunt nubila sulcis."

³⁴Luc. 4, 588.

³⁵Verg. A. 2, 780:

"Longa tibi exsilia, et vastum maris aequor arandum."

Id. A. 5, 158:
". . . longa sulcant vada salsa carina."

³⁶Luc. 9, 668:

"[Persea] Gorgonos averso sulcantem regna volatu."

It is used of pigeons in Plin. N. H. 10 § 108, and of meteors in Sil. 1, 357 and in Amm. 25, 2, 4.

³⁷Amm. 21, 1, 11: "Multa significant . . . siderum sulci!"

These verbs were also used to describe the act of writing with a stylus on wax-tablets, and then came to mean simply to write in general, to note, set down. Aro in this sense occurs but rarely, and only in poetry;³⁸ exaro occurs in prose³⁹ (although Cicero uses it in this sense only in his letters); inaro meant to enter or write in a list;⁴⁰ peraro meant simply to write.⁴¹

Exaratio, which meant literally a plowing up,⁴² is found only in Late Latin, and rarely there. Parallel with the use of exaro to signify to write, exaratio was used to signify *a writing, a composition.⁴³

While on the subject of writing, it is convenient to discuss here vomer and versus. Vomer, which literally denoted a plowshare, was used metaphorically in poetry to denote *a stylus.⁴⁴

Although Meillet⁴⁵ and Lewis and Short⁴⁶ consider versus to be derived from verto and so to have meant the turning round of the plow at the end of a furrow and then the furrow itself,⁴⁷

³⁸Atta ap. Isid. Orig. 6, 9, 2:

"Vertamus vomerem in ceram, mucroneque aremus osseo."

³⁹Suet. Oth. 10, 2: "Binos codicillos exaravit."

Vulg. Iob. 19, 23: "Quis mihi tribuat ut scribantur sermones mei? quis mihi det ut exarentur in libro?"

⁴⁰Commod. Inst. 2, 29, 15:

"De breviori titulo non in vobis inararem";

but the line as it stands is a little obscure, for the preceeding line is lacking.

⁴¹Ov. A. A. 1, 455; Tr. 3, 7, 1; Am. 1, 11, 7; M. 9, 563.

⁴²Ambros. Epist. de Monach. 2 (M. 17 p. 1192 B): "Dictum quippe est, quod dominicorum die priusquam Missarum solemnia celebrares, ad exarandam messem latoris praesentium perrexisti: et post exarationem eius Missarum solemnia celebrares." Mart. Cap. 6, 637: "Etruria regio, tam indigetis Aeneae foedere, quam remedium origine atque ipsius Tagetis exaratione celebrata."

⁴³Sid. Carm. 9, 334:

"Isti qui valet exarationi
Destructum bonus applicare theta."

⁴⁴See n. 38 above.

⁴⁵The reference here and elsewhere is to A. Ernout and A. Meillet, Dictionnaire Etymologique de la Langue Latine (Paris, 1932).

⁴⁶The reference here and elsewhere is to C. T. Lewis and C. Short, A Latin Dictionary (Oxford, 1927).

⁴⁷Col. 2, 2, 25: "Bubulcum autem per proscissum ingredi

or else to have meant the turning over of the earth by the plow and hence the furrow, Walde thinks it is rather to be connected with verro, which meant to scrape, sweep, brush; in which case versus would perhaps originally have meant the sweep or the sweepings of the plow. From its meaning then of furrow, combined perhaps with a confusion with versus from verto, it came to mean a line of writing, a metaphor with which may be compared the use of the Greek word $\beta\omicron\upsilon\omicron\sigma\tau\rho\phi\eta\delta\acute{o}\nu$. It may be, of course, that versus a furrow and versus a line of writing were, in origin, two distinct words, following the two etymologies suggested above.

It was used more frequently to denote, as stated above, a line of writing, whether prose⁴⁸ or verse, but chiefly verse, whence our word verse.

Its signification was occasionally extended from a verse of poetry to a song of a bird,⁴⁹ or, once in Plautus, to a dance or a turn, a step in a dance.⁵⁰

From a furrow, a line of a furrow or from a line of writing, the signification of versus was extended to a line, a row of anything.⁵¹ When used of a ship, versus meant more specifically a tier, a bank of oars.⁵²

In Campania, versus was used to designate a measure of

oportet, alternisque versibus obliquum tenere aratrum, et alternis recto plenoque sulcare."

⁴⁸Quint. 10, 1, 38: "Quippe cum in Bruto M. Tullius tot milibus versuum de Romanis tantum oratoribus loquatur."

⁴⁹Plin. N. H. 10 § 83: "Certant inter se [lusciniæ] palamque animosa contentio est. . . . Meditantur aliae iuveniores versusque quos imitentur accipiunt."

⁵⁰Plaut. Stich. 770:
 "SA. Qui Ionicus, aut cinaedicus[t], qui hoc tale facere possiet?
 STI. Si istoc me vorsu viceris, alio me provocato.
 SA. Fac tu hoc modo. STI. At tu hoc modo.
 STI. Intro hinc abeamus nunciam: saltatum sati' pro vinost."

⁵¹Sil. 7, 658:

" summum, qua laxa monilia crebro
 Nudabant versu, tramittit cuspide pectus."

⁵²Liv. 33, 30, 5: "Regiam unam [navem] inhabilis prope magnitudinis, quam sedecim versus remorum agebant." So also in Verg. A. 5, 119.

land.⁵³ In very Late Latin, aratrum, which literally denoted a plow, occurs also as the designation of a measure of land under cultivation.

Vomer was occasionally used to denote, by synecdoche, in poetry, the plow itself,⁵⁴ and then, by metonymy, in the phrase vomeri cura, agriculture.⁵⁵

The verbs aro, sulco, and certain of their compounds were used occasionally to describe the plowing of furrows in the flesh in various ways. Aro⁵⁶ and peraro⁵⁷ connoted to scratch. Resulco, which literally would have meant to furrow again, re-furrow, occurs only with the metaphorical signification *to scratch open a wound again.⁵⁸

The picture of a field plowed up and furrowed by a plow led to the use of exaratus to describe the sides of a man who had been flogged: covered with welts.⁵⁹ Sulcatus was similarly used.⁶⁰

Sulco was used occasionally with the signification *to scar.⁶¹

Sulcus was used poetically to describe *a gaping wound furrowed in a man's flesh by a weapon.⁶² In a similar vein,

⁵³Varr. R. R. 1, 10, 1: "[Rura metiuntur] in Campania versibus."

⁵⁴Hor. C. 3, 13, 11; Tib. 2, 1, 6:
". . . . requiescat arator,
Et grave suspenso vomere cesset opus."

⁵⁵Amm. 22, 8, 32: "Unde quieti sunt homines et sedati, adhibentes vomeri curam et proventibus fructuariis victitantes."

⁵⁶Homer. 1017:
"Hecabe arat unguibus ora."

⁵⁷Sid. Epist. 3, 13, 7.

⁵⁸Prud. $\epsilon\tau\epsilon\phi$. 5, 144.

⁵⁹Amm. 15, 7, 5: "Vulgus omne ita evanuit ut turbarum acerrimus concitor tamquam in iudiciali secreto exaratis lateribus ad Picenum eiceretur."

⁶⁰Sulcatis lateribus in Amm. 14, 9, 5; 26, 10, 5; and 28, 1, 10.

⁶¹Amm. 31, 2, 2: "Ubi quoniam ab ipsis nascendi primitiis infantum [Hunnorum] ferro sulcantur altius genae, ut pilorum vigor conrugatis cicatricibus hebetetur."

⁶²Claud. Rapt. Pros. 3, 426.

sulcator was used to describe *the vulture which continually tore at the side of Tityos.⁶³

In one passage,⁶⁴ inaro meant to mark, brand, scar.

On still other occasions, these words were used to describe the furrowing of the skin with wrinkles in old age. Aro, exaro, peraro, sulco, and resulco were all used thus, while sulcus described the wrinkle itself.

Sulcus was then occasionally extended still further to denote *a fold or coil of a snake.⁶⁵

Some of these words were occasionally used in poetry with sexual significations: aro described the act of copulation,⁶⁶ or, again, that of sodomy;⁶⁷ sulcus described the female genital organs,⁶⁸ and in the same passage from Lucretius,⁶⁹ vomer described the male organ. One may note here also the use of hortus⁷⁰ and hortulus⁷¹ to describe the female organs, and the use of hortus in another passage⁷² to describe the posteriors of a boy.

Aro was used by the Christian writers with various other metaphorical significations.⁷³

⁶³ Ibid. 2, 340.

⁶⁴ Ambros. Exhort. Virg. 12 § 83 (M. 16 p. 376 c): "Etruscum iuvenem veteres fabulae ferunt, cum propter admirandam oris proprii pulchritudinem in amorem incenderet feminas, stigmatibus inarasse vultum suum, ne qua eum posset amare." Compare also n. 60 above.

⁶⁵ Apul. M. 11, 3: "Corona multiformis variis floribus . . . cuius . . . plana rutunditas . . . dextra laevaue sulcis insurgentium viperarum cohibita."

⁶⁶ Plaut. As. 874.

⁶⁷ Id. Truc. 150.

⁶⁸ Apul. $\text{Ave}\chi$. 16; Lucr. 4, 1272. Compare also porcus.

⁶⁹ See n. 68 above.

⁷⁰ Anth. Lat. 885.

⁷¹ Apul. $\text{Ave}\chi$. 17.

⁷² Auct. Priap. 1, 5.

⁷³ *Vulg. Sir. 7, 13: "Noli arare mendacium adversus fratrem," where the English reads devise. Id. Hos. 10, 13: "Arastis impietatem, iniquitatem messulstis, where the English has ye have plowed (i.e. you have practised) wickedness. Id. Ezech. 36, 9: "Convertar ad vos, et arabimini, et accipietis sementem," where the English has ye shall be tilled and sown (i.e. you shall be instructed in, and filled with, the Word of God). Id. Am. 6,

Since the plow is an instrument for preparing the soil for seed, aratrum was used metaphorically to denote *the instrumentality of the Christian Faith.⁷⁴

Lastly, aratrum was given as *one of the names of the Christ in the poem Explanatio nominum Domini.⁷⁵

Lira apparently was a synonym for porca, and denoted originally the ridge of earth thrown up between two furrows,⁷⁶ but it was sometimes transferred to the furrow itself:⁷⁷ compare the apparent fluctuation in the signification of sulcus (Appendix I). It would seem that lira was largely superseded by sulcus and porca.

Liro would seem to have been formed from lira in its signification of furrow, and to have meant literally to draw furrows with a harrow, to harrow, harrow in seed.⁷⁸

Deliro meant literally either to go off the ridge or to go out of the furrow, although it does not occur with this literal meaning in any extant text: its literal meaning is preserved only in the Grammarians.⁷⁹ Occasionally deliro was extended to mean to deviate from a straight line.⁸⁰

13: "Numquid currere queunt in petris equi, aut arari potest in bubalis?" where it implies something impossible: compare the proverbial expression litus arare (Ov. Her. 5, 116; Tr. 5, 4, 48), which connoted to bestow useless labor.

⁷⁴Her. in Is. 61, 3-5 (M. 24 p. 601 A): "Dura corda gentilium, priusque indomita, ad fructus ferendos aratro fidei edomant [ecclesiarum principes]."

⁷⁵*Orient. 3, 128:

"Unde 'aratrum'? Subigat quod pectora fructificetque."

⁷⁶See quotation from Col. 2, 4, 8 under n. 25, Part I.

⁷⁷Non. 17, 31: "Lira est . . . fossa recta, quae contra agros tuendos ducitur et in quam uligo terrae decurrit."

⁷⁸See quotation from Varr. R. R. 1, 29, 2 under n. 25, Part I.

⁷⁹Varr. Fragm. 73: "Non enim, ut quidam existimant, a Graeco tracta vox [delirus] est, παρὰ τὸ ληρεῖν, sed est latine (denominata a lira, id est a) sulco. Ita sicuti boves, cum se a recto actu operis detorserint, delirare dicuntur, sic qui a recta via vitae ad pravam declinant, per similitudinem translationis item delirare existimantur."

⁸⁰Non. 17, 31: "Delirare est de recto decedere."
Aus. Eidyll. 16, 11 (Sch. XXX):

"[Vir bonus] iusto trutinæ se examine pendet.
Ne quid hiet, ne quid protuberet, angulus æquis
Partibus ut coeat, nil ut deliret amussis."

The more usual signification of deliro, in Classical Latin, was to be crazy, deranged, out of one's wits; to be silly, to rave, dote; or, in a slightly different sense, to speak foolishly, to make a mistake, err.⁸¹

Deliratio meant literally a going out of the furrow, but this meaning is given it only in Plin. N. H. 18 § 180, and there, it is merely defined. More usually, it denoted metaphorically silliness, folly, dotage, madness in general.

Liro occurs once, in poetry, in place of deliro, with the meaning *to be mad, rave.⁸²

Deliro and deliratio were used as the specific medical terms for, respectively, to rave, be delirious, and a madness, raving, delirium.

In one passage, liro was used metaphorically with the signification *to scratch the flesh:⁸³ compare the similar use of aro, sulco, etc.

Striga⁸⁴ seems to have denoted sometimes a swath or a windrow, sometimes a furrow. The signification windrow is the one to be understood in the passage quoted from Columella.⁸⁵

In the Agrimensores, striga as a technical term denoted the length of a field,⁸⁶ as opposed to scamnum, the breadth; and

⁸¹Schol. Ter. p. 101, 11: "Delirare id est vana loqui. delirare est a veritate mentis recedere." Compare ballo.

⁸²Aus. Epist. 10, 9 (Sch. 10, 9):
"Etsi Pierias patitur lirare sorores,
Numquam ipse torquet ἄλλαν."

⁸³Pompon. ap. Non. 18, 3:
"Iamne abierunt? iam non tundunt? iamne ego in tuto satis?
Numquis hic restat qui nondum labeas lirarit mihi?"
and the comment on lirarit is: "id est confoderit."

⁸⁴Paul. ex Fest. p. 315 M.: "Strigae appellabantur ordines rerum inter se continue conlocatarum, a stringendo dictae."

⁸⁵Col. 2, 19, 1-2: "Non numquam etiam cum faenum cecidimus, imber oppressit: quod si permaduit, inutile est udum movere; meliusque patiemur superiorem partem sole siccari. tunc demum convertemus, et utrumque siccatum coartabimus in strigam, atque ita manipulos vinciemus."

⁸⁶Iul. Front. Agr. p. 1 Teub.: "Ager divisus adsignatus est coloniarum. Hic habet condiciones duas. Quidquid autem secundum hanc condicionem in longitudinem est delimitatum, per strigas appellatur; quidquid per latitudinem, per scamna. Ager ergo limitatus hac similitudine decimanis et cardinibus continetur. Ager per strigas et per scamna divisus et adsignatus est more antiquo."

since scamnum denoted a balk or ridge of land left in plowing, striga is generally understood here as denoting a furrow.

Transferred to the military sphere, striga denoted the space between squadrons.⁸⁷ Whether this signification developed from that of a swath or from that of a furrow, a boundary, is not clear.

Sero to sow and its compounds are often indistinguishable, in the present system, from the verb sero to entwine, plait, insert, and hence to contrive. I therefore give only examples which by their context seem fairly certainly to be examples of sero to sow.

Sero meant literally to sow seed or to plant plants. Meillet suggests that this twofold meaning was due to a primitive method of planting grain, whereby one seed at a time was pressed into the earth and covered. It was used either absolutely, or with an accusative object specifying what was sown or planted.

Occasionally it was used, like aro, sulco, and meto, with the connotation to inhabit.⁸⁸ It was used metaphorically in the sense of to sow the seeds of something, to found, establish; to scatter, disseminate, propagate; to cause, occasion, excite. Similarly, dissero, which meant literally to scatter seed, to sow here and there; semino, which, being a denominative verb from semen seed, meant literally to sow; and dissemino, which would literally have meant, like dissero, to scatter seed, but which occurs only in the metaphorical sense, were all used metaphorically with the signification to disseminate.

Obsero, which meant literally to sow or plant . . . about, was used metaphorically with the signification to bring upon, occasion.⁸⁹

Prosemino seems to me in its literal sense to have meant, not to sow or scatter about, as stated in Lewis and Short, but,

⁸⁷Charis. Gram. Keil I p. 109, 14: "Strigae autem castrense est vocabulum intervallum turmarum significans, in quo equi stringuntur." Compare the use of vitis and vinea as military terms.

⁸⁸Verg. A. 11, 318:

"Aurunel Rutulique [agrum] serunt, et vomere duos
Exercent colles. . . ."

⁸⁹Plaut. Epid. 557:

" . . . tun is es
Qui per voluptatem tuam in me aerumnam opsevisi
gravem?"

like prosero, to produce by sowing. In the extant texts, however, it does not, to my knowledge, occur in any agricultural context, but only in contexts where it is used of things that are sown like seeds.⁹⁰ When the verb was used metaphorically, however, the prefix did add the notion of forth, about, whence the verb meant to disseminate, propagate.⁹¹

Subsero, in the two examples that I can find in agricultural contexts, seems to me to have meant, not to plant after as stated in Lewis and Short, but to plant down under the earth, that is, to propagate by layers; for in the first passage quoted, Columella is clearly speaking of propagating vines by layers, and in the second, although it may mean little more than to plant, yet it may also mean to propagate.⁹²

Subsero too was used metaphorically in the sense of to disseminate or implant secretly. In this case, the notion of secretly was added by the prefix. The only examples I can find are from Ammianus.⁹³

Besides the usages noted above, semino is used once of a person *shedding, pouring forth, his own blood,⁹⁴ and prosemino was used occasionally with the signification to diffuse, infuse.⁹⁵

⁹⁰Cic. Frag. ap. Non. 216, 15: "Sollertiam eam, quae posset vel in tegulis proseminare ostreas." Lact. Inst. 6, 10, 19: "Non per omnem terram nati sunt homines e terra, tamquam ex draconis alicuius dentibus proseminati."

⁹¹Cic. de Or. 3, 16, 61: "Cum essent plures [philosophi] orti fere a Socrate, quod ex illius variis et diversis et in omnem partem diffusis disputationibus alius aliud apprehenderat, proseminatae sunt quasi familiae dissentientes inter se"

⁹²Col. 4, 15, 1: "Et praesidiarii malleoli propagandi sunt, vel, si ne hi quidem sunt, ex ordinaria vite in alterum palum mergus est attrahendus. Nam plurimum interest, adhuc nova consitione, pedamen omne vestiri; nec mox vineam tum subseri, cum fructus capiendus est." Dig. 7, 1, 13, 2: "Qui agrum non proscindit, qui vites non subserit, lege Aquilia non tenetur."

⁹³Amm. 14, 11, 3: "Spadones inter ministeria vitae secretioris per arcanos susurros nutrimenta fictis criminibus subserentes."

⁹⁴Tertull. Apol. 21 Osh. 1 p. 204: "Discipuli pro fiducia veritatis libenter Romae postremo per Neronis saevitiam sanguinem Christianum seminauerunt."

⁹⁵Vitr. 8, 3, 14: "Proprietas liquoris cum iniiit in corpus, proseminat intinctam sui cuiusque generis qualitatem."

Consero meant literally to plant with something; it was used metaphorically with the signification to strew, fill with something.⁹⁶

In obsero, the prefix added the notion around, over, or about; hence the past participle obsitus, which meant literally planted over and then overgrown, was used metaphorically, like consitus, with the signification covered over, filled with something.⁹⁷

The above significations were metaphorical uses of sero in the sense of to sow: in the sense of to plant, it was used metaphorically with the signification to impregnate⁹⁸ and then to beget, produce. In these significations, it had as its object either a thing or an animate being. Sero, prosero (the prefix of which, as in prosemino, gave it the meaning to bring forth or produce something by sowing⁹⁹), and semino were all used metaphorically in this sense of to beget, bring forth, produce, generate, procreate.

In like vein, satus, which denoted literally a sowing, a planting, was used metaphorically to denote a begetting, producing; and sator, a sower, planter, to denote a begetter, a creator. Sator in this sense was often used as an epithet of Jupiter.

Sator was occasionally extended further to denote a promoter, an author.¹⁰⁰

Satus was occasionally used to denote seed, whence it was

⁹⁶Lucr. 2, 211:

" . . . [sol] lumine conserit arva."

Plaut. Men. 756:

" . . . consitus sum
Senectute"

⁹⁷Ter. Eun. 236:

"Video aegrum, pannis annisque obsitum."

⁹⁸Compare consero in Lucr. 4, 1107 and in Sol. 9, 20; insemino in Vitr. 8 praef. 1, in Arnob. 2, 70, and in Macrobi. Sat. 1, 17, 35 and 68.

⁹⁹Luc. 4, 411:

" . . . non pabula tellus
Pascendis submittit equis, non proserit ullam
Flava Ceres segetem"

¹⁰⁰Sil. 8, 260:

"Idem, ut turbarum sator, atque accendere sollers
Invidiam"

used metaphorically to denote race, stock, origin,¹⁰¹ or, at other times, to denote elements, first principles of moral conduct.¹⁰²

Semen denoted literally the seed, singly or collectively, of vegetation. It was used especially to denote the seed of the various cereal grains, and, in fact, was occasionally particularized to denote spelt.¹⁰³ Extended from vegetation to animate beings, it denoted the semen.

Like the Greek word σπέρμα, which had the same literal signification, and probably in imitation of the various metaphorical usages of the Greek,¹⁰⁴ the Latin word semen, like satus above, was used metaphorically in the literary language and in poetry with the signification race, stock, origin; or element, first principle;¹⁰⁵ or occasion, ground; cause;¹⁰⁶ or, applied to persons, author, prompter, instigator. Extended in the opposite direction, it denoted posterity, progeny, offspring, child.¹⁰⁷

Seminarium, which was the neuter of the adjective seminarius of or belonging to seed used substantively to denote a nursery-garden, seed-plot, seminary, was applied metaphorically to places or institutions, sometimes with a qualifying quasi, velut or the like, sometimes without, with the signification a

¹⁰¹Cic. Tim. 11 med.: "Qui deorum satu orti estis."

¹⁰²Cic. Tusc. 2, 5, 13: "Ut ager quamvis fertilis sine cultura fructuosus esse non potest, sic sine doctrina animus. . . . Cultura autem animi philosophia est; haec extrahit vitia radicitus et praeparat animos ad satus accipiendos eaque mandat iis et, ut ita dicam, serit, quae adulta fructus uberrimos ferant."

¹⁰³Plin. N. H. 18 § 82: "Qui zea utuntur non habent far. Est et haec Italiae in Campania maxime semenque appellatur." Id. ibid. 18 § 198.

¹⁰⁴Varr. R. R. 1, 40, 1: "Primum semen, quod est principium genendi, id duplex, unum quod latet nostrum sensum, alterum quod apertum. Latet, si sunt semina in aere, ut ait physicos Anaxagoras, et si aqua, quae influit in agrum, inferre solet, ut scribit Theophrastus."

¹⁰⁵See n. 104 above.

¹⁰⁶Amm. 30, 2, 3: "Adseverat . . . non posse semina radicitus amputari discordiarum," which is interesting also for the mixture of agricultural metaphors involved.

¹⁰⁷Vulg. Gen. 15, 5: "Eduxitque eum foras, et ait illi: Suspice caelum, et numera stellas, si potes. Et dixit ei: sic erit semen tuum."

nursery, seminary, school, training-camp for men.¹⁰⁸ Occasionally it was used with the signification a source, cause of something.¹⁰⁹

Semen was also used occasionally to denote a scion, slip, cutting. Compare insitum below.

Praesemino, of post-classical usage, which meant literally to sow or plant beforehand, was used metaphorically with the signification to lay the foundations for, to prepare for, undertake.¹¹⁰

Resemino occurs once only, and there it means *to reproduce.¹¹¹

Insero, which meant literally to sow or plant in something, was used metaphorically in the sense of to implant. The past participle insitus, used of abstract qualities, meant implanted by nature, inborn, innate, natural. Used at other times with reference to trees or vines, the verb signified to ingraft, and the past participle, ingrafted, grafted. The neuter of the past participle was used substantively to denote a graft, scion. Compare semen above.

In one passage¹¹² insitus was extended to an animate being.

Of some of these terms, the signification to plant was extended occasionally to mean to fix, fasten, set, plant. Consitus, the past participle of consero, when so used meant set, planted, adorned with something;¹¹³ or, again, it meant simply set, planted, of stakes.¹¹⁴ Dissero occurs once¹¹⁵ with

¹⁰⁸Curt. 8, 6, 6: "Haec cohors velut seminarium ducum praefectorumque apud Macedonas fuit."

¹⁰⁹Varr. ap. Non. 28, 22: "[Vinum] hoc hilaritatis dulce seminarium."

¹¹⁰Amm. 30, 2, 1: "Sapor maiora sibi praeseminans."

¹¹¹Ov. M. 15, 392:
"Una est, quae reparet, seque ipsa reseminet, ales;
Assyrii Phoenica vocant"

¹¹²Col. 6, 36, 2: "Equam convenit patientissimam laboris eligere, ut discordantem utero suo generis alieni stirpem insitam facile recipiat ac perferat."

¹¹³Claud. VI Cons. Hon. 49:
"Aera [rostra] vestitis numerosa puppe columnis
Consita"

¹¹⁴Auct. B. Afr. 31, 7.

¹¹⁵Caes. B. G. 7, 73, 9.

the signification to fix or plant (stakes) in the ground at intervals. Intersitus, the past participle of intersero, which meant literally to plant . . . in between or here and there, was used occasionally in the sense of placed between, interposed.

The signification to implant, ingraft of insemino was extended to to add, incorporate; ¹¹⁶ and that of insitus, to admitted, adopted. ¹¹⁷

For the use in proverbs of words for sowing, see under meto.

The underlying meaning of colo seems to have been to turn, twist, move about, as shown by cognate words in other languages. Its signification was extended from to move about in a place to to be in a place habitually and hence to inhabit, dwell in a place. Since the early Romans were primarily an agricultural and rural people, the idea of inhabiting a place could easily come to be practically synonymous with the idea of cultivating that place. Both of these ideas are present in colo from the earliest times, and in all periods. Traces of the earlier signification to be in a place habitually may be retained in expressions like colere vitam, colere servitutum.

Since the anthropomorphic gods were thought of as inhabiting a place as did men (compare caelicola, ruricola), and since the god who inhabited a place would naturally be its protector, colo, when a god was the subject, took on the meaning to cherish, care for, protect, be the guardian of. ¹¹⁸

This signification was then extended, and the verb came to mean to honor, revere, worship, in speaking of the honor and worship that men paid the gods. It was this later and more usual meaning of colo that gave rise to Servius' remark. ¹¹⁹

¹¹⁶Vitr. 7 praef. 4: "Cum autem [Ptolomaeus bibliothecam] summa diligentia perfecisset, non putavit id satis esse, nisi propagationibus inseminando curaret augendam." Compare propagatio.

¹¹⁷Tac. A. 13, 14: "[Britannicus] insitus et adoptivus."

¹¹⁸Plaut. Poen. 950:

"Deos deasque veneror qui hanc urbem colunt."

Verg. A. 1, 16:

"[Karthago] quam Iuno fertur terris magis omnibus unam Posthabita coluisse Samo"

where Servius' note is: "Veteres colere dicebant, etiam cum maior minorem diligeret."

¹¹⁹See n. 118 above.

From its use in agricultural contexts to mean to till, cultivate the earth, it was used metaphorically, with abstract objects, to mean to cultivate, cherish, practise, devote one's self to.

Walde gives, under colo, a full discussion of its etymology and cognates; Meillet gives a discussion of its semantic development (summarized in the preceding paragraphs); the Thesaurus gives twenty-three columns of examples of colo alone, and many columns more of examples of its various derivatives; and lastly, since its original meaning would seem to have been to dwell and its agricultural signification to till only a later development, I shall content myself with this mention of the verb, and not go into greater detail.

Marra designated a sort of hoe for tearing up weeds, a weeding-hook. Pliny used it once, presumably from the shape and size of the implement, to denote a hook, a large fish-hook.¹²⁰

Meto meant to reap, mow, crop. It was used either absolutely, or with an accusative object denoting what was reaped, which might be either the grain or the field, depending upon the point of view. When used with reference to the vintage, it meant to gather (in), collect. Vergil used it in a verse¹²¹ which says simply that "the bees harvest the flowers," but where the connotation is that they "gather the honey from the flowers." He also used the noun messis, which denoted literally a reaping and ingathering of the fruits of the earth, a harvest, to denote the gathering of honey by bees.¹²²

Messis was occasionally extended to denote the time of harvest, harvest-time,¹²³ and thence, a year.¹²⁴ Compare arista.

¹²⁰Plin. N. H. 9 § 45: "Silurus . . . in Moene Germaniae amne protelis boum et in Danuvio marriis extrahitur." That the hook was large, is shown by the fact that the fish at times was large enough to require oxen to drag it out.

¹²¹Verg. G. 4, 54:

"Illae [apes] continuo saltus silvasque peragrant
Purpureosque metunt flores."

¹²²Id. G. 4, 231:

"Bis gravidos cogunt fetus, duo tempora messis."

¹²³Col. 12, 10, 1: "Nunc quae per aestatem, circa messem, . . . colligi et reponi debeant, praecipiemus." So also Verg. Ecl. 5, 70.

¹²⁴Mart. 4, 78, 1:

"Condita cum tibi sit iam sexagensima messis
Et facies multo splendeat albo pilo."

In battle-descriptions, meto was used metaphorically to describe the "mowing down," the slaughtering of men;¹²⁵ it was also used to describe the work of Death "the Reaper."¹²⁶

Occasionally it was extended to mean to cut off, to pluck off,¹²⁷ and then to lay waste.¹²⁸

Lastly, it was used in poetry with the connotation *to inhabit a region,¹²⁹ with which may be compared a similar use of aro, sulco, and sero.

Messis was occasionally transferred from the reaping to that which had been reaped, the harvest, harvested crops,¹³⁰ or, more frequently, to that which was to be reaped, the ripened, standing crops.¹³¹

It was often used metaphorically, as is the English word harvest or crop, to denote, at various times, a slaughter;¹³² a multitude of persons or things;¹³³ a result, consequence,

¹²⁵Sil. 10, 147:

"Tum Vesulum, calido lapsantem in sanguine fratrum,
Ense metit rapido."

Compare n. 127 below.

¹²⁶Hor. Epist. 2, 2, 178:

"... Metit Orcus
Grandia cum parvis"

¹²⁷Ov. F. 2, 706:

"[Tarquinius] virga lilia summa metit."

It is used of plucking out the beard in Iuv. 3, 186 and in Mart. 7, 95, 12. Compare extirpo, etc.

¹²⁸Ov. Am. 3, 10, 40:

"Et ferus in silva farra metebat aper."

¹²⁹Sil. 8, 566:

"Qui Batulum, Nucrasque metunt"

¹³⁰Verg. G. 1, 49:

"Illius immensae ruperunt horrea messes."

¹³¹Id. G. 1, 314:

"Spicea iam campis cum messis inhorruit et cum
Frumenta in viridi stipula lactentia turgent?"

¹³²Cic. Par. 6, 2, 46: "Qui proscriptiones locupletium,
qui cladis municipiorum, qui illam Sullani temporis messem
recordetur?" So also in Tertull. de anim. 53 Oeh. 2 p. 640.

¹³³Vulg. Luc. 10, 2: "Mensis quidem multa, operarii autem pauci," where it denoted the persons to be gathered into the Church, this being part of Jesus' exhortation to his seventy disciples before sending them forth to preach the Gospel. Similarly in Ioh. 4, 35. It was used in a comic sense in Plaut. Rud. 763:

"... si attigeris ostium,
Iam hercle tibi messis in ore fiet mergis pugneis."

reward.¹³⁴

In the Christian writers, messis occasionally had still other significations than those noted above, which were given it mostly by pagan writers: the time for winning souls to the truth,¹³⁵ and the end of the world.¹³⁶ One may note here also the use in this passage¹³⁷ of messor, which literally denoted a reaper, to describe an angel as a reaper of men.

In another passage,¹³⁸ messor was used to denote a reaper of crimes, i.e. one who will suffer the evil results of his crimes. One may note the use also in this passage¹³⁹ of sator a sower to denote a perpetrator of crimes, and of sartor (elsewhere spelled saritor or sarritor) a hoer (from sario to hoe) to denote a fosterer, promoter of crimes.

Meto and messis were both used in proverbs with various connotations:

Mihi istic nec seritur, nec metitur
(Plaut. Epid. 265)

Sibi quisque ruri metit
(Plaut. Most. 799)

Ut sementem feceris, its metes
(Cic. de Ov. 2, 65, 261)

Qui seminat iniquitatem, metet mala
(Vulg. Prov. 22, 8)

Ventum seminabunt et turbinem metent
(Vulg. Hos. 8, 7)

One may note also the use in these proverbs of words for sowing.

Sed nimium properas; et adhuc tua messis in
herba est
(Ov. Her. 17, 263)

¹³⁴Plaut. Rud. 637:
"Et tibi eventuram hoc anno uberem messem mali."

¹³⁵Vulg. Ier. 8, 20: "Transiit messis, finita est aetas, et nos salvati non sumus."

¹³⁶Id. Matt. 13, 30 and 39: "Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus. . . .
. . . . messis vero, consummatio saeculi est. Messoribus autem, angeli sunt."

¹³⁷See n. 136 above.

¹³⁸Plaut. Capt. 661:
"Sator sartorque scelerum et messor maxime."

¹³⁹See n. 138 above.

Falcula, a diminutive of falx, a sickle, denoted a small sickle, a bill-hook, pruning-hook.¹⁴⁰ Because of the shape and nature of the instrument, the name falcula was used, by Pliny, to denote a talon, a claw.¹⁴¹

Evanno, a compound of vanno, from vannus a fan, meant literally to cast out the chaff of grain from the winnowing fan, to winnow.¹⁴² It occurs once in poetry in the sense of *to expel, cast out a person.¹⁴³

Palea denoted the chaff of grain. It was used as typical of that which was worthless, of no account.¹⁴⁴ In the Christian writings, it was used metaphorically of persons that were worthless, unregenerate sinners.¹⁴⁵ Occasionally it was used to denote the dross of molten metal.¹⁴⁶

The word palea also denoted the wattles or gills of a cock.¹⁴⁷ Whether this should be considered an extension of the word for chaff or an entirely separate word, is not clear: compare the word palear which denoted the dewlap of an ox.

¹⁴⁰Cato R. R. 11, 4 and Col. 12, 18, 2.

¹⁴¹Plin. N. H. 8 § 41: "Mirum pardos, pantheras, leones . . . condito in corporis vaginas unguium mucrone, ne refringantur hebetenturve ingrediendo, aversisque falculis currere nec nisi in adpetendo protendere." These three passages are the only ones in which this word occurs.

¹⁴²The process is described in Varr. R. R. 1, 52, 2.

¹⁴³Pompon. ap. Non. 19, 16: "Evannatur dictum est ventiletur vel moveatur: a vannu, in qua legumina ventilantur." Pomponius Pannuceatis:

"Dixi ego illud futurum in prima volvast; vix haeret miser.

Evannetur! et mea fecero opera ut fiat ocus." These are the only occurrences of the word.

¹⁴⁴Cic. Fin. 4, 27, 76: "Aurum paleamne [navis] portet ad bene aut ad male gubernandum nihil interesse."

¹⁴⁵Vulg. Matt. 3, 12: "Cuius ventilabrum in manu sua; et permundabit aream suam: et congregabit triticum suum in horreum, paleas autem comburet."

¹⁴⁶Plin. N. H. 34 § 134: "In aerariis officinis et smegma fit, iam liquato aere ac percocto, additis etiamnum carbanibus paulatimque accensis, ac repente vehementiore flatu expuitur aeris palea quaedam."

¹⁴⁷Col. 8, 2, 9: "Paleae ex rutilo albicantes, quae velut incanae barbae dependent." So also in Varr. R. R. 3, 9, 5.

SUMMARY

Dr. N. W. DeWitt has written,¹ "A true general statement about Latin words, to borrow an idea from the elder Pliny,² is this, that they were 'made on the farm and transferred to the Forum.'"

This statement would seem to be confirmed, not only by the rest of Dr. DeWitt's article, which is illustrated by several examples, but also by the number of words that I have included in the foregoing pages.

The explanation of this phenomenon lies--partly, at least--in the fact that the Romans were in early times a predominantly agricultural people and consequently did much of their speaking, presumably, in agricultural terms.

As colo meant to dwell and then to till, since these two occupations were almost synonymous with the early Romans, so, conversely, aro, sulco, sero, and meto were used occasionally with the connotation to dwell, inhabit. Land was measured by aratum and versus. Property was denoted by pecu and its derivatives. Jewels and pearls were described by baca, gemma, and germen.

The procreation of children, the propagation of the race, was described by germino, propago, prosemino, prosero, or pullulo; the process of copulation was described by aro; the father, by sator; the male organ, by vomer; the female organ, by sulcus, hortu(lu)s, or porcus; impregnation, by consero, insero, insemino; the womb, by matrix; the umbilical cord, by tradux, propago; the children, by germen, gemma, propago, satus, semen, or stirps; the race, by satus, semen, stirps, radix. Persons were endearingly called pullus, pullulus, vitellus.

Persons, things, and institutions were said to (begin to) flourish, fade, and flourish again ([ef]flore[sc]lo, defloresco, refloresco) like flowers. The best and the finest was called flos.

¹Class. Journ., XXIII (1927), 645.

²Plin. N. H. 18 § 179: "Arator nisi incurvos praevaricatur; inde translatus hoc crimen in forum; ibi utique caveatur ubi inventum est."

The dissemination of ideas was described by dissemino, dissero, sero, semino, prosemino, subsero; the extension or propagation of anything was described by fruticor, propago, pullulo, and that which was propagated, by propago, tradux. The occasioning of anything was described by obsero; the source, by radix, stirps; and the result, by seges, messis.

The wrinkling of the skin by old age was described by aro, exaro, peraro, sulco, resulco; and a wrinkle, by sulcus. The scratching of the flesh was described by aro, peraro, liro, sulco; and the raising of welts by flogging was described by exaro, sulco. Writing, at first on wax-tablets, was described by exaro, inaro, peraro, while exaratio described a composition, versus, a line of writing, and vomer, a stylus.

In dealing with the sea: the progress of a ship across the waves was described by aro, peraro, sulco; the wake of the ship, by sulcus; the navigator, by sulcator; a row or tier of oars, by versus; the sea itself, by pratum. Fish were described by pecu, pecus f., aries, asellus, porcellus, porcus, uva; the bones of a fish were described by arista, and a fish-hook, by marra. Vitulus described a seal.

In warfare, the farmer-soldiers of Rome employed their familiar terminology to describe military subjects, objects, formations, and actions: gregalis and gregarius described the common soldier; adminicula, the auxiliaries, the supports of the army; pabulator, pabulatio, and pabulor, the foragers and their activity; aries and arieto described the battering-ram and its action; vinea and vitis, a mantlet; vitis, a centurion's staff and rank; porci caput described a wedge-formation; striga, the space between squadrons; pasco, depasco, meto described the wasting and ravaging of fields; meto and messis, the slaughter of battle; and sulcus, the gaping wound received.

Destruction was described by pasco, depasco, emulgeo, eradico, excaudico, exstirpo, meto, runeo; utterness, by radicitus, stirpitus.

Persons or things that were common or cheap were described by gregarius; the making a thing common, by dibalo. A crowd, company, or multitude was described by grex, messis, seges, pratum; and the assembling of persons or things, by adgrego, congrego, complanto.

A trifle was described by floccus, frit, palea. Folly

and madness were described by deliratio, deliro, liro, balo; and fools, by asinus, ovis, vervex, pecus (f. and n.), caudex, frutex, palea. Dirty fellows were described by capella, capra, hircus; and lewd persons, by admissarius, asellus, equula, iunix, petulcus.

Lastly, Christianity, to express various ideas, utilized agricolor, agricultor, agricultura, aratrum, aro, messor, meto, ovile, ovis, agnus, palea, pastor, propago, tradux, sero, dissero, dissemino, propago, sator.

To summarize from another point of view: a few of these agricultural terms came to be used metaphorically at so early a date or so frequently, that, to judge from the extant literature, they almost or entirely lost their literal significations: e.g. bisulcus, deliratio, deliro, dissemino, disulcus, egregius, peculatus, peculium, peraro, trisulcus. Others occur more frequently in their metaphorical, than in their literal, sense: e.g. gemma, luxuria, pabulor, puto, and their derivatives; rimor, versus.

Some of the metaphorical meanings occur only or chiefly in early Latin: e.g. those of balo, dibalo, disulcus, emugio, equula, evanno, frit, iunix, liro, sartor; others, only in Late Latin: e.g. those of aratrum, bigemmis, defloro, dissemino, exaratio, repastinatio, repastino, tradux. A few of the terms were used metaphorically only or chiefly by the Christian writers: e.g. agricolor, agricultor, agricultura, messor, ovis, agnus, pastor, planto, complanto.

Most of the terms, however, were used both literally and metaphorically throughout all periods.

This brief summary shows how wide-spread was the influence of the farmer's diction upon the literary language.

I have tried to include all the words that definitely belonged originally to the vocabulary of farming as specified in the introduction: if any word that rightfully belongs here has been omitted, the omission has been unintentional, and I beg the reader's pardon and indulgence.

